

# INTERRACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



## Journey to Bethlehem

Tread lightly, feet of man,  
this chrismed way.  
Down this same hilltop  
kings and shepherds came  
Out of the shadowed night  
into the Day.  
Darkness came down this hill  
to seek the Flame.

Tread firmly, feet of man,  
unshod of fear.  
Put enmity and doubt  
and anger by.  
This cruciform, white star  
against the sky,  
This straw-bright roof,  
this manger's burnished wood —  
These are your fortress —  
These are brotherhood.  
Run swiftly, feet of man.  
Take refuge here.

—MARGARET McCORMACK



Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.  
— *The New York Sun*

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### The First Encyclical of His Holiness Pope Pius XII



THE ENCYCLICAL, *Summi Pontificatus* HAS BEEN PUBLISHED IN PAMPHLET FORM BY THE AMERICA PRESS AND ARRANGED FOR STUDY CLUBS WITH QUESTIONS AND REFERENCES.

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THE REGISTRAR



# INTERRACIAL REVIEW

## Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

## POSTULATES

- The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.
- "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world."  
—*Jacques Maritain*
- "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro is superior or inferior, one to the other."  
—*Rev. John W. Cooper*
- The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.
- "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism."  
—*Carlton J. H. Hayes*
- The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical body of Christ and the common expression of this unity in the Church's liturgy.
- Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.
- We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons."  
—*Rev. Francis J. Gilligan, S.T.D.*
- Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

December — 1943

VOL. XVI No. 12

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## INTERRACIAL REVIEW

The INTERRACIAL REVIEW is published monthly at 20 Vesey Street, New York, N. Y. Ten cents per copy; one dollar per year.

Entered as second-class matter, November 13, 1934, at the post office at New York, N. Y., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 28, 1929.

Address all communications regarding advertising to the INTERRACIAL REVIEW at the above address. Telephone REctor 2-5417.



## The Interracial Field

### INTERESTING STATISTICS

Number of Negroes in U. S. ....	13,000,000
Estimated Number of Protestant Negroes ...	5,000,000
Estimated Number of Catholic Negroes ....	300,000
Estimated Number Unchurched .....	7,750,000
Number of Negroes Attending Colleges .....	30,000

Number of Catholic Negro Churches .....	326
Number of Catholic Negro Schools .....	263
Negro Enrolment in Catholic Schools .....	50,000
Priests Engaged in Colored Missions .....	468
Sisters Engaged in Colored Missions .....	1,600

Negroes in New York City .....	478,346
Negroes in Chicago .....	277,731
Negroes in Philadelphia .....	268,000
Negroes in Washington .....	187,266

## Race Prejudice

One of the most important sections of the recent statement issued by the Hierarchy of the United States is its appeal for fair and charitable treatment of the members of the minority racial groups among us. Its demand for an end of attitudes and actions based on race prejudice must be accepted as reproving those Catholics who have yielded to the false ideas on this subject that are so prevalent today: that individuals may be despised and hated because of their ancestry, or may be deprived of their rights because of the color of their skin. It should be enough to say that such practices and beliefs are un-American; they are, of course, utterly un-Catholic. For ours is a religion in which hatred of a person has no place; in which love of all our fellow-men is the second of the great Commandments, because we are creatures of the one true God.

Catholic teaching on this subject is plain and inescapable; no one can indulge in the feelings or expressions dictated by race prejudice and claim that he is adhering to Catholic principles. But the Bishops insist that there be more than mere acceptance of the negative obligations thus imposed; it is our positive duty, they point out, to do all we can to overcome the injustices that exist, and to apply charity and kindness to relieve the tensions that bring such sorry outbreaks when they are allowed to develop.

—Pittsburgh Catholic — 11-25-43

## This Month and Next

It is the sincere wish of the Catholic Interracial Council and the editors of *Interracial Review* that true joy will be yours on Christmas Day and throughout the New Year.

Because HENRY E. ASHCROFT, Negro Probation Officer, had previously been denied a hearing at a public meeting, Judge Nathan R. Sobel invited him to address the December Grand Jury of the Kings County Court. Mr. Ashcroft, in the preparation of his statement, was assisted by Archibald F. Glover, director of the Catholic Interracial Council . . . Atmosphere a-plenty, and a solid background for his latest best-seller, were acquired by FATHER JAMES A. HYLAND, C.S.Sp., during the 15 years he worked in the South as pastor of Negro parishes . . . Associate Editor of the *Interracial Review*, and a frequent contributor to its pages, THOMAS F. DOYLE is also the Catholic Editor of Religious News Service . . . This month we welcome MISS WINIFRED RAUSHENBUSH, distinguished sociologist and writer, formerly a member of Chicago Race Relations Commission and contributor to "The Negro in Chicago." MISS MARGARET McCORMACK is editor of the Youth column . . . MISS HELEN HAYE is a recent graduate of the College of New Rochelle.

## Interracial Teas Resumed

"Tea on Thursday" once more appears in the Catholic Interracial Council's memo books. Successfully inaugurated last year, the Interracial Teas provide the weekly Round Table with the pleasant atmosphere of informality that not only provokes discussion but guarantees a good attendance. Discussion is led by a special guest who, in conjunction with the co-chairmen, Mrs. Harold A. Stevens and Mrs. Benjamin T. Crawford, selects the principal topic for consideration.

On the third Thursday of the month, however, tea and Round Table both give way to the regular interracial conference sponsored by the Catholic Laymen's Union, which consistently presents an outstanding lecturer of remarkable skill and experience.

And so our readers are cordially invited to visit the DePorres Interracial Center, especially on Thursday afternoons at 5:15 P. M.



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Vol. XVI

DECEMBER, 1943

No. 12

## A FRUITFUL OPPORTUNITY

This is a Christmas editorial. Its purpose, as you will see, is to make a specific and definite suggestion for the Christmas season—as well as the New Year in general. But it differs from most Christmas editorials in being addressed to the clergy and not to the general public as such. Is this the right and proper thing to do? Well, every rule has an exception, say the proverbs, and so for an unusual season—in unusual times—let us depart a bit from the ordinary.

The layman's voice is speaking in the form of a letter which drifted into our office; not one of those anonymous teasers, but signed by a responsible member of a metropolitan school system. And this is what it says, referring to last month's leading editorial on "The Bishops' Statement":

How long is the *Interracial Review* going to continue to print "The Bishops' Statement" (as in this month's issue) or the Pope's State-

ments, as in many other issues? Printing a report of a Sunday sermon given by a white pastor to his white congregation on the Statements, would make these Statements something more than pious utterances. As it is now, the reiteration of these excellent principles with so little attempt to put them into action is to me one of the most distressing aspects of the whole Catholic interracial picture.

Ours is a family rather intimately associated with its parish church and many members of the clergy; yet not once have we found any priest in a parish church acting on some directive from his bishop to seize the opportunity presented by the day's Gospel or Epistle to point out the application of our Church's teachings on interracial justice.

Sunday after Sunday I sit and squirm as I think of the opportunities. A Gospel asks the question: "Who is my brother?" Could one ask for a better start for some interracial education? But no, too often the education of our white public on these questions is left to the



landlords who tell them how to feel about Negro tenants living in their apartment houses, to their colleagues who urge them to resist the employment of Negro fellow workers.

People do not learn from isolated moments of inspired teaching. They need the interracial question presented to them naturally and repeatedly. Isn't Sunday Mass the perfect setting for such education?

Thoughtful use of such opportunities will always serve to instruct the Catholic public in the lessons of interracial justice. Such use also serves as an occasion for informing them about the work the Church is actually doing for the different racial minorities in our large cities. The priests who are in the midst of this work feel that their efforts are not known and not appreciated. Here is an excellent opportunity to make such work known not by a formal discourse, which may lose its effect by its very explicitness, but by an apt reference; and we can assure the layman that some priests are doing just that.

So, we repeat, this is a thought for the Christmas season. The Feast of Christmas, the Circumcision, the Epiphany, bring to our attention many an aspect of interracial justice, if properly expounded. The Birth of the Saviour reminds us that He came for all men and shared their humble lot and learned from the very beginning to live among strangers. The Three Kings journeyed from distant lands, as representatives of the races of the world, to manifest the universality of His message and His Church. His Circumcision, by which the Saviour formally became a member of the Jewish people, was a symbol of the spiritual circumcision by which men are incorporated in the Mystical Body of Christ.

But why leave these matters to the clergy? Let each of us take out his or her Missal, scan the Gospels and Epistles of the Year, and read of the Good Samaritan, the King's Banquet, the Saviour's answer to the questioning Scribe, and many another lesson. There is no surer way to build up the Kingdom of God in our hearts.

## Jim Crow on the Ropes

White consciences pricked by the knowledge that Negro soldiers are helping to fight a war for democracy are becoming increasingly sensitive over an old Southern custom. It used to be that Negro

passengers quietly and silently toted belongings to the segregated behind-the-engine cars when trains pulled into Washington or Cincinnati terminals. But things are not the same today with a war going on, Negro service men not liking to be ordered into smelly, greasy cars, and sensible white folks asking what it all means, anyway.

Richmond's influential editor, Virginius Dabney, looks the Jim Crow issue squarely in the face in a recent editorial and decides that the time is ripe to repeal Virginia's State segregation laws once and for all. Specifically, he urges repeal of Section 3978 of the Virginia Code, covering street cars, and Section 4977z, covering buses. He points out that (1) segregation laws do not segregate but do increase friction and irritation, (2) wound the feelings of Negroes, and (3) have not been strictly enforced of late years on railroad trains and cross-country buses.

Mr. Dabney's proposals cannot be dismissed on the principle that one swallow does not make a summer. There have been plenty of swallows of late. The South is full of them. Negro veterans, leave-bound from Pacific war zones, who, in the words of a white captain, refused to "take any stuff;" Pullman waiters who went on strike until Negro soldiers were allowed to enter the dining car; porters who "had it out" with a conductor all set to stage the Mason-Dixon routine; and white travelers who no longer draw curtains between themselves and Negroes, are signs pointing to a change coming in the South. It is one of the evolutionary changes for which we can thank the war.

Interracial leaders are favorably impressed by the many little signs that point to the eventual disappearance of Jim Crow from the nation's railroads. Already, Jim Crow is up against the ropes and the blows are falling fast.

## Pvt. Ralph Metcalfe

Co-recipient with Philip Murray, C. I. O. president, of the James J. Hoey Award for Interracial Justice, Pvt. Ralph H. Metcalfe, world-famed Olympic champion, received his reward at impressive ceremonies in St. Vibiana's Cathedral, Los Angeles, presided over by Archbishop John J. Cantwell.

Consultant to the USO Mobile Unit before his induction into the Armed Forces, the noted Negro Catholic



interracialist made a characteristic pledge to carry on his work for the promotion of interracial goodwill among the soldiers with whom he is now serving.

"I feel," he said, "that in the Army, which I am so proud and happy to serve, I shall find ample opportunity to exercise the ideals which I have been so fortunate thus far to have seen brought to fruition both in my college and post-college days."

His friends in the Catholic interracial movement join in wishing Ralph Metcalfe God-speed in his new vocation and look forward to his early return to a work in which his deep human insight and unfailing kindness and patience will be immeasurably valuable.

## Full Equality; Not Wardship

**A**propos of an editorial in our last issue opposing the Messrs. Collier and Padover's suggestion in *Common Ground*, that the Government "set up an Institute of Ethnic Democracy . . . as an agency [for] minorities," we quote a warning voiced at last month's conference in Buffalo, of Catholic Charities and the Society of St. Vincent de Paul. Speakers there took note of those who "in the name of democracy" would "make all group action governmental".

Nothing is further from our intentions than to impute to the authors of the "Institute" a lack of regard for private effort in the field of race relations. But we cannot overemphasize the necessity of keeping "government on the fringes rather than in control of corrective action", to quote Lester B. Granger, executive secretary of the National Urban League. There will always be understandable apprehension for any agency whose existence—to say nothing of its policies—would be in jeopardy every time one political party was succeeded in office by another.

Beyond the conditions which prompted the recommendation for a Government bureau, we must be able to see the *cause* of those conditions: a failure to implement a power already in the Government, a power expressed in its guarantee that "no citizen of any State shall be denied the rights, privileges and immunities of American citizenship, on account of race, creed or color". Until the Government has the courage to support its own explicit guarantee, another subdivision of it can only add complications to a situation already sadly confounded.

## Notes From

### XAVIER UNIVERSITY

*The First Catholic College for Negro Youth*

#### WAR PRODUCTION TRAINING

The second class of shipfitters to complete their training at Xavier University under the war production training program began actual work in the famous Higgins Industries two days after their graduation early in December. (Higgins ways have launched the internationally famous landing barges, PT boats, and many other craft important to the war effort.)

Shipfitting is a new field recently opened to Negroes. One class, numbering thirty-five, has been employed at Higgins for some time as special apprentice shipfitters, and, according to the director of the training department here at Xavier, they are doing a splendid job. Prior to their graduation, they had received instruction in blue print reading, layout work, and had actually acquired practical experience in lining bulkheads and "fairing up." They had been trained also in the use of various types of tools.

Xavier University, in cooperation with the Louisiana State Department of Education, is offering free training in welding, burning, tacking, machine shop work, auto mechanics, and sheet metal work, in addition to the course in shipfitting. This is a splendid opportunity for all men interested in preparing themselves for war work, as well as those who want to learn a trade for postwar business.

#### FRANCIS M. HAMMOND

Francis M. Hammond, B.S., '37, a native of Canada, but now a citizen of the United States, is the first Xavier graduate to become a Doctor of Philosophy. He acquired the degree at Laval University in Quebec, where he lectured twice before the faculty and students this summer. The subjects of his lectures were: "Les Aspirations Catholiques et le Probleme des Races aux Etats-Unis," and "Les Contributions Culturelles des Noirs aux Etats-Unis." He earned the Diplome de la Faculté des Sciences, '34, and the Ph. B. degree in '38 and the Licencie-en-Philosophie in '39, at Louvain University, Belgium.



# JOIN HANDS

By JAMES A. HYLAND

*An excerpt from "The Dove Flies South" printed by courtesy of the Bruce Publishing Company*

The party at Woodmere was over. George and Evelyn Woodward lingered at one of the tables on the lawn. They were having a last mint julep with an elderly couple, Mayor and Mrs. Ralph Kennedy, of a nearby town.

George Woodward was trying to interest the Mayor in a plan for Negro rehabilitation after the war. His plan would be modeled after that of the all-Negro town of Mound Bayou, Mississippi. George lost the thread of the conversation when he saw his tiny daughter toddling towards them from the big orchard across the way. Ophelia, the Negro Mammy, lumbered after her.

With her white dress glinting in the sun and her golden curls bobbing around her rosy face, the baby might have dropped straight down from heaven, he thought. George went to pick her up and toss her above his head, chuckling:

"Papa's big girl—papa's big little girl!"

"You may go, Ophelia," Evelyn said. "Please chase those Nigra kids away—see them?" They are beind the chinaberry trees."

"Yes'm, Miss Evelyn."

George dangled the baby before the Mayor's wife: "Smile for the lady, honey. And say hello!"

The Mayor's wife fluttered her pudgy hands: "What a lovely child, Mr. Woodward! And the very image of your wife. How old is she?"

Evelyn smiled. "You flatterer! Beth is just two today. In fact, we gave the party in her honor. But since there are no children in our neighborhood . . . Ophelia! What did I tell you? *Chase them away!* They are such a trial!" she added, with a sigh.

"I am sure they must be," the visitor agreed.

Evelyn's blond brows drew together as an old colored man ambled toward them across the lawn. "You haven't a moment's privacy when you live on a plantation like ours. What do you suppose he wants, George?"

"Heaven only knows," he said, handing her the child.

The colored man stopped before his boss, turning a brimless hat around and around in his wrinkled hands.

"Well, Uncle Gradney, what is it now?"

"Please, Mister George," the old Negro implored, "Peg-Leg's little boy is awful sick. He so sick, he can't be moved nohow, and the doctor say . . . the doctor say . . . nothin' goin' to save him lessen we get a specialist from the city."

George took up his glass and drained the julep.

"Nonsense! The kid's been eating too many green figs."

Gradney moved a step nearer.

"Mister George, please? Maybe you don't understand. He has somethin' powerful the matter. He is a little helpless child, Mister Woodward, but the specialist can save him, the doctor say."

"A specialist! You must think we're made of money!" George lighted a cigar and puffed on it. "Come around in the morning. I want to have a talk with you about harvesting the rice. Okay?"

"Yes, sir."

George turned to the Mayor. "All these Nigra women think about is to have one kid after another."

Gradney, who had started to leave, turned: "It's the only little pleasure we's got, Mister Woodward," he said stiffly. Then he limped off and disappeared among the trees. The children, who were back in the orchard, raced after him.

George chuckled: "Where in the world do they get all the kids anyhow?"

The Mayor suddenly stood up. "Those clouds look threatening. Guess we better get going, Mrs. Kennedy," he suggested. "See you tomorrow at the Country Club, George, if it isn't raining."

Hardly had the limousine rolled away when the rain came pouring down, pounding off the tile roof of Woodmere, leaking into the shacks of the Negroes and beating at the acres of golden rice. All night it rained. But in the morning the sun came out and the day was hot. Negro men and women bent over the irrigation ditches draining off the water until only puddles were left in the rice fields.

On the lawn, Evelyn and the Negro mammy watched Beth as she played with her dolls. Evelyn suddenly stood up and smoothed her white organdy dress.

"I've a one o'clock luncheon at the Country Club, Ophelia, and Mr. Woodward is going to play golf with the Mayor."



"Yes'm."

"Now, remember, don't let the baby get down there with those other kids."

Ophelia sobered. "No ma'am. They all is powerful sad today. Peg-Leg's little boy died in the night while the rain was pourin' down. The Lord done take him to Glory."

Evelyn shrugged her slender shoulders.

"It's too bad, Ophelia, but they will have more. The mother is young, isn't she?"

"Yes'm, but poorly. She sure is grieved, Miss Evelyn."

Evelyn picked up her child, kissed her, and set her down on the lawn with the dolls again. "Goodbye, mama's little lamb."

The old Negro mammy mumbled: "The Lord giveth, and the Lord taketh away! Praised be the name of the Lord!"

"I'm sick and tired of hearing about Peg-Leg's kid," Evelyn told herself, and thought no more about it.

On the way home from the Country Club, Dobo, the chauffeur, said sadly: "Miss Evelyn, Peg-Leg's little boy, he died last night."

"Too bad," George returned in a matter of fact tone.

Dobo said no more.

"I won first prize at bridge," Evelyn smiled, feeling the warmth of her husband's hand.

George smiled down at her. "That's fine, honey. You're sure lucky."

They rounded the bend into Woodmere Avenue. Dobo slowed down, and pulled the car up under the porte cochere. As he slipped out from under the wheel and opened the door, Ophelia swayed from the house, wringing her hands and crying.

"Miss Evelyn, ma'm, I swear I didn't turn my head a minute, but the baby, she disappear! Lord have mercy! I look everywhere! What we gonna do?"

George gasped: "Kidnaped!"

The Negro mammy shook her head. "No, sir, Mister George. They weren't nobody strange on these grounds here. No, sir! She around, but the Lord only knows where."

Evelyn broke into hysterical sobbing.

"Dobo!" George shouted. "Go tell your pa to get the Nigras together and search for the baby!" He put an arm around his wife. "You go into the house,

honey. We'll find the baby; we'll find her." Then he raced past Dobo, past the orchard and on toward the shacks, calling: "Gradney! Henry Gradney! Uncle Gradney!"

The old Negro came slowly toward him. "Yes sir!"

"Listen! Get your men together . . . get them out quick! The baby is gone! We got to find her before dark! Hurry! What are you waiting for?"

"Mister George, maybe they won't come."

"Won't come? *Won't come?* What the hell's the matter with them?"

"Mister George, there is bitterness in their hearts 'cause of Peg-Leg's baby."

George cast a despairing glance at the setting sun. "By God, we'll make them come."

One by one the Negroes came from their shacks. They were strangely silent. Gradney's wife, Candy, her hair hidden under a bandana walked to her husband's side.

"Go to the house, Candy, and help Ophelia take care of Miss Evelyn," George ordered.

"Yes, sir. Yes, sir."

Gradney looked about him, and the Negroes came closer.

"Mister Woodward's child done run off." His voice was low but purposeful. "We got to find her."

"Every one of you has got to search!" George commanded.

They looked at each other and then went off in all directions. The women and children tagged behind. Like a lost man George followed Gradney. An early twilight was gray about them. Still they searched. Now it was almost dark. There was still no trace of the child. Twilight deepened. As of one mind the Negroes started homeward.

"It's getting dark," George cried desperately. "Men, you can't quit! You can't. We've got to find her."

They didn't seem to hear. "Uncle Gradney, do something!" he pleaded. "Do something!"

Gradney raised his hand. Reluctantly the men gathered around their foreman.

"The baby must be somewhere in the rice. There is only one way to find her. We must all join hands and search every inch of the field."

George, drenched with sweat, found himself in the middle of the long human chain, with Gradney at one end and Dobo at the other. Even the children



joined. They stumbled along, trampling through the rice. All were silent, so that a child's faint cry might be heard in the hush of the twilight. An hour passed.

The search went on. Lights blazed from the big house. Doves winged their way to the adjacent woods. A skeleton of a moon and one bright star appeared in the sky.

Suddenly from far down the line Dobo's voice called.

"Mister George, I FOUND her."

George lurched and almost fell. Gradney's hand steadied him.

"Is she . . . is she all right?" he called, running breathlessly.

Dobo, a deeper shadow in the shadows all around him, said, "Here she is, Mister Woodward," and laid his burden in George's shaking arms. "She fell in a puddle, Mister George. I found her face down."

George's frantic fingers tried to clear the mud from the tiny face and the thick curls. Then, without

speaking, he pressed the cold little cheek against his own and started toward the house.

Evelyn and Candy, carrying flashlights, came running.

"Have you found her?" Evelyn screamed. "Is she . . . is she . . ."

George's face was lifeless. "She . . . she's dead."

Evelyn sagged against the colored woman. The Negroes crowded around. The children fearfully clutched at their parents. Peg-Leg came hobbling from his shack. Gradney's voice rose: "Lord," he said, holding up his hands, "we's all one now, Lord, in our sufferin'."

Evelyn lifted her head, sobbing: "How . . . how . . . did you find her?"

Gradney broke the stillness: "We all joined hands, and worked together, Miss Evelyn."

Strangely calm, George looked at Gradney. Through stiff lips he said: "God! *Why didn't we think of that sooner?*"

## "GENTLEMEN OF THE GRAND JURY"

By HENRY E. ASHCROFT

*Because we consider it an admirable example of dignified restraint which in no way impairs the remarkably clear exposition of conditions as they have been, as they are, and as they could be in the Bedford-Stuyvesant area of Brooklyn, we present herewith the text of the address made by Mr. Henry E. Ashcroft in the County Court, Kings County, Trial Term I, December 6, 1943, Judge Nathan Sobel, presiding.—Ed.*

Following the publication of the presentment of the August Grand Jury, in respect to conditions in the Bedford-Stuyvesant area, announcement appeared in the daily press of a meeting to be held at the Bedford Y.W.C.A. on November 21. Residents of the aforementioned area were invited to attend.

Disturbed by the unfavorable attention which had suddenly been focused on our district, and prompted by the belief that a very temperate and dispassionate discussion would ensue, a representative cross-section of

Negro home owners attended the meeting with the hope that they, having their hard-earned savings invested in the affected area, would be permitted to participate in such constructive action as might be undertaken.

Among those in attendance were: Malcolm G. Martin, lawyer, social worker, and Chairman of the C.I.O. Community Council of the Bedford-Stuyvesant section; Clarence N. Johnson, acting president of the Brooklyn Urban League, Inc., associate superintendent of the Bridge Street Church's Sunday School, a member of Selective Service Board No. 2060, and actively engaged in legal practice; and Archibald F. Glover, a professional engineer, a commissioned officer of the New York State Guard, a director of the Catholic Interracial Council of New York City, and secretary of the Brooklyn Urban League, Inc.

Today these gentlemen join me in presenting this statement to you. As for myself—I am financial secretary of the Bedford-Stuyvesant Neighborhood Council, Inc., a member of the Board of Directors of the Brooklyn Urban League, Inc., a member of the De-



partment of Christian Social Service of the Protestant Episcopal Diocese of Long Island, and a member of the New York State Bar.

As the program of the meeting unfolded, it was clear to any thinking person that the Negro people were merely being used as a pawn for a fell purpose, the complete ramifications of which have not yet been disclosed. Many statements concerning the area and its colored inhabitants were made with reckless disregard as to their truth or falsity. Several speakers, by inuendo and inferences, did not hesitate to point to "those Southerners," as the source of all evil, real or imagined, in the community.

In that atmosphere it was my intention, upon being given an opportunity to be heard, to make an appeal not only for patience and understanding but also for clearness in thinking and discussion. It was also my intention to cite the fact that we, as responsible white and colored persons, could work jointly for the accomplishment of any laudable object. In every organization I have mentioned, this is being done. It was, and yet is my earnest conviction that if those very many honorable white neighbors had been given a chance to recognize and appreciate the need for working harmoniously with their Negro neighbors, they would have done so in order to speed the coming of any needed community benefits. In that way many of the problems, alleged to exist, would soon be dissipated. These things I wanted to say two weeks ago but it is now generally well known that no chance to give expression to my intentions was afforded. Hence it is that I am here.

The colored people residing in the Bedford-Stuyvesant district have had their pride hurt, their sensibilities wounded, their intelligence overlooked and their daily livelihood endangered as a result of the incisive and acid language of the August Grand Jury's presentment. They are startled by the fact that the prescriptions and limitations which retard their forward march, were neither cited nor attacked, as far as they know.

The time-worn but nonetheless hurtful employment restrictions, the economic exploitation by local merchants, the housing problem resulting from the manipulations of unscrupulous realty speculators who live outside the area, the blacklisting of property in the entire section by banking institutions, and the residential restrictions and restraints based upon

color, are too well known to be enlarged upon in this talk.

We who are Negroes, know that provision has been made for the rebuilding of Public Schools, and the erection of a new Junior High School as well as playgrounds, health centers, et cetera, by the Mayor and the members of the Board of Estimate. We know that those things would be realized today had the war not intervened and caused a temporary cessation in the building program already planned. Therefore, we are not impatient, nor have we despaired of their coming into being.

But the acquisition of schools, playgrounds, health center, and other indicia of a well-rounded community, desirable as they are, would merely serve as a palliative. It is the stereotype thinking in respect to the Negro which must be changed. Mere tolerance and sympathy must give way to understanding and a spirit of fair play, so that such benefits may have a lasting effect. The controlling hand of a decadent past must give way to a sense of reality if the legitimate and ethical aspirations of Negro youth are not to be stifled at every turn.

Much has been said about crime in the Bedford-Stuyvesant area. But has anyone emphasized the fact that juvenile delinquency has increased over the entire Nation? No one will be so rash as to assert that the British people are lawless. Yet, we are told that so alarming has the rise of juvenile delinquency been in England, that the British government has had to recall all male school teachers from military service in its effort to cope with this evil. Why single out Bedford-Stuyvesant? Some of those who make this assertion really want Commissioner Valentine to violate the law by ordering police officers to resort to violence at will when dealing with Negroes.

I do not wish to imply that Negroes condone or excuse crime when *actually* committed, in the Bedford-Stuyvesant area or anywhere else in the country, by any one. The colored people stand unalterably for the maintenance of law and order and the proper exercise of the police function without let or hindrance or discrimination based upon color, poverty or ignorance.

In preparing this statement, I have conferred with the gentlemen whose names were mentioned earlier in this talk. It is our considered judgment that three observations warrant pointed emphasis. They are:



1—Repressive measures never solved social problems in any group, anytime, anywhere.

2—Any attempt to isolate minority population groups from the main stream of community life, thought and effort, is injurious to the mental and social health of the community.

3—The need for the establishment of an officially sponsored interracial committee, charged with the responsibility of furthering

cooperation and harmony among all elements of this city's population, is more apparent now than ever before.

In conclusion, gentlemen of the December Panel, I would emphasize that any views to which I have given expression in this public forum, are reflections of years of toil and personal experience.

## HIGHLIGHTS OF 1943

By THOMAS F. DOYLE

Against a background of growing tension in many areas, the interracial question in 1943 injected itself deeply into public consciousness. Race disturbances radiating from Los Angeles to Detroit and Harlem shocked a nation not wholly alive to the injustices that lay behind them. The aftermath was a crop of interracial enterprises initiated by church and civic groups throughout the country, a unanimous condemnation of racism by church leaders of all faiths, and a profound stirring of the national conscience. The over-all result has been a gain in interracial goodwill during the year. In the Catholic field, progress in this direction has been particularly encouraging.

The importance of the educational and inspirational work of the Catholic Interracial Council was increasingly recognized. The Council's influence was never greater than during the months of widespread restlessness. Under its leadership, a lively, intelligent and deeply aroused Catholic youth is swinging into line in the crusade for interracial justice. The reorganization of the Alumni Race Relations Council was a highlight of the year. The council's aim is to recruit every Catholic college alumni association in this effort. Combining enthusiastic leadership with a far-reaching but realistic program, increasing growth and success may be predicted.

Student interest in the Catholic interracial program was reflected in the resolution, adopted by the class attending the course of lectures by the Rev. John LaFarge, S.J., and other Catholic interracial leaders at the Summer School of Catholic Action in New York, describing the interracial problem as "a challenge to the active interest of Catholic leaders in all

parts of the country." In the fall, an interracial course, directed by George K. Hunton, secretary of the Catholic Interracial Council and editor of *The Interracial Review*, was instituted at the Fordham School of Social Service by several prominent Negro and white lecturers.

The initial pronouncement of the Catholic Interracial Council in 1943 at its eighth anniversary meeting was a forthright appeal to Catholic employers and leaders and members of labor unions to remove discriminations against Negroes in industry and labor unions. Outstanding members of the American hierarchy, a number of Catholic organizations and individual Catholic leaders repeated the same plea in the months that preceded and followed the kindling of race riots in Los Angeles.

The spread of disorder from the Pacific Coast to Detroit threw a National spotlight on such scandals as the barring of Negroes from defense industry; the long-standing litany of discriminations against the Negro in housing, education and other fields; and the mistreatment of Negro recruits in Army camps, an abuse that was stringently condemned by 26 bishops and priests speaking for the Northeastern Clergy Conference on Negro Welfare.

In conjunction with leading church and community organizations, the Council urged immediate civic meetings to prevent racial outbreaks in other cities. Within three months, 63 community committees and 30 special groups were formed or reformed to meet this threat. In the borough of Queens, New York, the parish of St. Thomas the Apostle set a pattern for Catholic communities by organizing a permanent



interracial committee. Meanwhile, a group of 100 white Southern leaders met at Atlanta to discuss the racial problems of the South and subsequently issued a statement that was commended by the *Interracial Review* for its candor and sincerity.

It was encouraging to note the increasing interest shown by other Catholic organizations in the work of the Catholic Interracial Council. Racism was the target of many resolutions by Catholic groups during the year. At its Communion breakfast in March, the Holy Name Society of the Department of Water Supply, Gas and Electricity of Brooklyn and Queens presented an engrossed resolution to the Council, declaring it "a privilege and an honor" to be "the first Holy Name Society to give public recognition and support to the Catholic Interracial Council."

The Catholic press continued to give warm support to the work of the Council. Many editors, praising the establishment of Catholic interracial councils in Detroit, Syracuse, Los Angeles and Kansas City, saw a need for more councils in other cities. The *Work*, published by the Catholic Labor Alliance, specifically stressed the desirability of a Catholic interracial group in the Chicago area.

The overflow attendance at the presentation of the annual James J. Hoey Awards for Interracial Justice to Philip Murray, CIO president, and Ralph Metcalfe, Negro USO official, and the great amount of publicity given to the affair in the secular and Catholic press were reflections of the importance attached to the Council's work. Mr. Metcalfe—now a private in the Army—could not be present to receive the award in person, but subsequently received the Hoey medal from the hands of Archbishop John J. Cantwell, at ceremonies in Los Angeles.

The Council was active in successful efforts to revive FEPC hearings on discriminations against Negro railroad workers in the South. Its activities included several important forums on various aspects of the interracial problem, which were addressed, among others, by Lester B. Granger, executive secretary of the National Urban League; the Rev. Benjamin Masse, S.J., and the Rev. Charles Keenan, S.J., associate editors of *America*; Guichard Parris, formerly director of Negro Affairs of the National Youth Administration; Theophilus Lewis, drama critic and columnist; Dr. Peter Marshall Murray, well-known Negro physician and surgeon; Mrs. Ann Hedgeman,

outstanding Negro social worker; Miss Mabel Staupers, head of the Association of Catholic Colored Nurses; Augustin Austin, leading Negro realtor, and Dr. Laurence Reddick, curator of the Shomburg collection of the New York Public Library.

Publication in October of Father LaFarge's *Interracial Justice* in a revised and expanded form under the title, *The Race Question and the Negro*, as well as his radio addresses over Columbia's Church of the Air and NBC's Catholic Hour were important events of the year. In interpreting the Catholic Interracial program, the *Interracial Review* continued to be invaluable. Reprints of several articles from the *Review*, notably Frank Crosswaith's timely exposé of Communist tactics among the Negro population, appeared in many secular and Catholic newspapers.

Resolutions urging interracial justice were adopted at conventions of leading Catholic organizations, and several prominent bishops, including Auxiliary Bishop Bernard J. Sheil of Chicago, issued individual statements condemning racial discrimination. These were followed by a notable appeal for just treatment of the Negro minority incorporated in the statement of the American Catholic hierarchy on November 13.

Rejoicing greeted the appointment of Father J. Walter Bowman, S.V.D., as the first Catholic Negro chaplain in the U. S. Army. A special reminder of the Church's spiritual apostolate among the Negroes came with the observance of the 50th anniversary of the establishment of the Josephite Negro mission. In January, the Commission for Catholic Missions Among the Colored People and the Indians announced that 5,913 adult Negroes had been admitted to the Church in the preceding year, bringing the total of Catholic Negroes to over 306,000. Writing in the *Interracial Review* last June, the Rev. Raymond J. Campion declared that "there are extraordinary opportunities for bringing the Negro into the Church," but added that "the Church's doctrines have to be lived by white Catholics," thus underscoring a vital postulate of the Catholic interracial movement.

The year 1943 has been a good and fruitful one for Catholic interracialism. There is talk of a coming Negro "crisis." Crisis may spell danger to some minds; but it also means opportunity; and it is in the spirit of new opportunities ahead that the Catholic Interracial Council approaches its tenth birthday next year.

# AS YOUTH SEES IT

EDITED BY YOUTH

W<sup>e</sup> have reached that point in our annual cycle when we may conveniently take inventory of ourselves. The record of another year is about to be slipped into the filing cabinet of the past the record of a new year is about to begin writing itself. How this new record will read depends, in considerable measure, upon how well we profit by the experiences embodied in the old.

\* \* \* \* \*

What each of us sees in his individual record is a matter of personal concern. It is the common record of American Youth as a group which is of most value to us here, for it is composed of the expressions of the varying ideologies governing the lives of different types of that American Youth.

By way of generalization, it may first be said that Youth has undergone, during this past year, a great maturing influence. The many who have gone off to war have been faced not only with a realization of the part they must play in shaping the immediate destiny of their country and of the world, but even more strongly with a determination to prevent this violence from recurring in future generations. Those of us who have remained at home have been awakened to similar awareness—not so forcibly, perhaps, but no less surely.

Nor is it the war alone which has been responsible for this awakening. The ideal of "Liberty", which has been key-noted in public consciousness since the start of the war, has created in the attitude of Youth an acute inquisitiveness. They ask, "How do we uphold at home that liberty for which we are fighting on the battlefield?". In the race riots of this past year they have found one of their most conclusive answers. *Thinking* Youth will not brook intolerance or unfairness—it cannot reconcile them with the concept of "Liberty".

\* \* \* \* \*

It is not to be said that racism is the only existing evil which disavows the American ideal of liberty. We take it here merely as a case in point because it is that evil perhaps most antithetical to the American ideal of justice on which our Youth has been nurtured.

The fact that this evil has brought a great part of our Youth to recognize the wide gap between the *ideal* of personal liberty and *practical application* is a hopeful sign. The soil has been made fallow—soon it will be ready for sowing.

The leaders of Youth, the leaders of public opinion, have also shown increased awareness of this problem and have been correspondingly vocal in their condemnation of it. We have but recently had the clear and outspoken pronouncement of the Catholic Bishops against all forms of discrimi-

nation. Some of the country's labor groups have made encouraging strides in the direction of combating labor evil—resulting from group prejudice. The problem of juvenile delinquency due to social and economic underprivilege is being given closer attention by municipal authorities and by social welfare organizations.

All of these are merely approaches along the way. The road itself has not been reached, but it is coming into view. Reaching that road, following it to its end, is the task of Youth—a Youth made newly aware, a Youth which, in a short generation, will be responsible for determining the American way of life which must be the way of equality.

\* \* \* \* \*

What is necessary in order that Youth may make of today's awareness tomorrow's active living? First, the work of Youth *now* must be an apostolic work. *Conscious* Youth must not be content until it has won all other Youth to its ranks. Liberty's great hope lies in concerted action. Prejudice must be destroyed while the mind is still open to conviction, for if the cement of a man's prejudice is allowed to solidify about him, the task of destroying that prejudice is vastly more difficult—if it can be achieved at all. Secondly, Youth of all races, all creeds, all distinctions of nationality or of class, must work together for mutual understanding. Let us remember: there is no *racial* problem, it is an *inter-racial* problem, just as the other problems are termed inter-creedal and international. The *lack of understanding* has been many-sided—so, therefore, must *understanding* be many-sided. Youth must free itself from the taint of "*specialism*" which is the result, partly, of our system of education and of professional life; Youth must recapture some of that medieval spirit of "*universalism*" which co-related all men not only as to Source and End but as to means of fruitfully living within the limits of that Source and End.

\* \* \* \* \*

For Christian Youth, especially, this task should not be difficult. Christianity is based on the life of One Who was universal Charity, universal Justice, universal Understanding.

Between the poles of Christ-birth, a coming to earth for the salvation of all men, and Christ-death, a sacrificing of Self for the salvation of all men, there was a *living* for the spiritual and physical healing of all men. It is on this living that we must pattern our living. Failure to so have brought about the evils of hatred and war and prejudice, of greed and economic extremes and anarchy. Failure to live by Charity is failure to live not only by the law of God but by the natural law.

\* \* \* \* \*

The record for the past year, then, is hopeful. But the fruition of that hope will require the will to self-forgetfulness in the remembrance of the common good. It will require that patience of thought and analysis out of which alone springs understanding. More than that, it will require that spirit which produced not only a Bethlehem and a Calvary but a Nazareth and a Galilee.

—MARGARET MCCORMACK



# Inter-American and Interracial

By JOHN J. O'CONNOR



*Since men are brothers in God, international collaboration and interracial collaboration must be the twin foundation stones of a new world order.*

In the December issue of *Columbia*, Father Aloysius Horn presents some very interesting sidelights on Christmas in Latin American countries. Since by far the greater part of Latin America is below the Equator, Christmas comes in mid-summer instead of mid-winter. In all of Latin America, Christmas is not a day but a season—a period which begins on Christmas Eve and ends on January 6th, the Feast of the Epiphany, or as it is more commonly known, the Day of the Three Kings.

Among the nations to the south of us, Christmas is not so much a day devoted to the exchange of gifts. It is rather a day of religious observances, a day which begins with a meditation upon the real significance of the occasion at Midnight Mass.

One delightful Christmas custom found in Brazil is the *Pastorinka* or religious procession. Boys and girls costumed as shepherds and shepherdesses go about the streets singing Christmas hymns. Instead of hanging up stockings as our children do, the little Brazilian boys and girls place a shoe outside the door before going to bed on the Eve or the Feast.

In Chile, thousands of people go on pilgrimage on Christmas Day to the little mountain town of Andacollo, some few miles from La Serena. As many as 30,000 pilgrims walk barefooted up a steep mountainside to pay their homage to the Mother of Our Lord who is honored in this village under the title of the Virgin of the Rosary. In the line of march are hundreds of dancers, dressed in gay costumes of white, green, red and blue, who move gracefully to and fro to the sound of beating drums.

Christmas festivities in Peru are for the most part held out of doors. The Feast of the Epiphany is celebrated with extraordinary pomp in Lima, for the city was founded by Francisco Pizarro on January 6, 1535, on the Feast of the Magi, and was originally called "the City of the Kings." The coat-of-arms of Lima has on it three crowns in honor of the Three Kings and also the star of Bethlehem which was their guiding light.

In nearly every home in Costa Rica the Christmas Crib occupies the principal place of honor.

In Mexico Christmas is celebrated by hanging out bright lanterns before the houses "to light the steps of the Infant

Jesus, if He should perchance appear." There is no hut too small, no family too poor to have this beacon which announces the arrival of the holy season.

In other countries of Central and South America, Father Horn concludes his illuminating article, the celebrations are much the same as in the mother countries across the sea—Portugal and Spain. To us, most of these customs and traditions are unfamiliar; the Christmas hymns are strange in tongue and melody; the foods on the Christmas table are for the most part unknown to our palates. When we compare our North American customs with those to the south of us, we find that those to the south are predominantly religious. Yet here we have something in common: we start the day with Midnight Mass and in that Mass we all are united in adoring the same Infant Jesus on His Birthday.

## LIBERTY BELL

We have just been informed about a society in Montevideo, Uruguay, which is called the Campana de la Libertad (Liberty Bell). This unique society was created by a group of Uruguayan citizens as a reaction to the treacherous Japanese attack against the United States on December 7, 1941. It is based upon the following three principles: (1) solidarity with the United States in the present struggle; (2) fraternity among the peoples of the Americas; (3) defense of democratic ideals.

The Campana de la Libertad, in spite of its youth, possesses already 10,000 members who have signed a document declaring their faith in democratic ideals and their support of the cause of the United States. The dues paid by the members, minus operating costs are given 10 percent to the Uruguayan Red Cross and 90 percent to the American Red Cross. Materials valued at many thousands of pesos have been sent by the organization from Montevideo.

It is sometimes foolishly said in the American press that we are pouring billions of dollars into Latin America and receiving nothing in return. This loose talk is refuted, at least in part, by the Campana de la Libertad. The good neighbor policy is not, and was never intended to be, a one-way street.

## NEW GENERAL

Here is one of the most unusual press releases that has come to our attention in a long while.

President Pedro P. Ramirez of Argentina, with the entire accord of his Ministers, has officially confirmed the title of General of the Argentine Army to be used in reference to the Blessed Virgin under the advocations of *Nuestra Senora de las Mercedes* and *Nuestra Senora del Carmen*. With impressive ceremonies, the insignia of office were conferred on the images of Our Lady of Mercy in the Temple of Victory at Tucuman and in the Basilica of Our Lady in Buenos Aires. Similar ceremonies were held in the State capitals of Argentina.

The Government's recent decree commemorated the 131st anniversary of the Battle of Tucuman and recalled "the pure devotion with which General Manuel Bolgrano, covered with the dust and fatigue of battle, placed the baton of military



commander in the hands of the image of *Nuestra Senora de las Mercedes* and declared the Blessed Virgin to be General of his army."

The decree also recalled the fact that "the great Captain of the Andes, General Jose de San Martin, the Liberator" had likewise placed his baton in the keeping of "Our Mother and Lady of Carmel" as Patroness and General of his army after the memorable battle of Maipu.

## LAST MINUTE

Six young Oblate priests have been assigned to missionary work in the Archdiocese of Sao Paulo, Brazil . . . The University of Habana reports that its summer school had one of its most successful sessions in many years. Designed mainly for United States students, the summer school offers not only courses in the Spanish language and literature and in Latin American history, but also special courses for physicians and a variety of courses in agriculture and education . . . In the midst of history's most destructive global war, the First Conference of Ministers and Directors of Education of the American Republics was assembled recently in Panama City. Among the more than 50 resolutions passed, this one may be especially noted: "To achieve harmonious development of the child in physical, intellectual, and moral aspects, insisting upon the formation of character." . . . A shipment of five tons of books has been sent from Yonkers, N. Y., to Turrialba, Costa Rica.

The writer of this column would like to join with the other editors of the *Interracial Review* in wishing you a Merry Christmas and a Happy New Year!

## FROM HERE AND THERE DURING THE MONTH

### ● M. I. T. CATHOLIC CLUB HEARS COUNCIL PRESIDENT

Cambridge, Mass., Dec. 8—Mr. Charles A. Birmingham, president of the Catholic Interracial Council of New York City, addressed the Catholic Club of the Massachusetts Institute of Technology here last night. Mr. Birmingham outlined the work of the Council and its objectives, and urged his hearers to form a right opinion on this important subject by taking guidance from the unmistakable dictates of their Faith.

### ● COMMERCIAL ADVANTAGES CITED IN URGING NON-DISCRIMINATION

In a special bulletin on "Discrimination in Employment" the Brooklyn Chamber of Commerce urges on its members—individual businessmen and business concerns—the desirability and even commercial advantage of hiring employees without discrimination because of race, creed or color.

The bulletin lists, as a matter of information to employers,

Federal and State laws against discrimination and adds:

"As a matter of course these laws and regulations must be observed, and there are severe penalties involved in noncompliance.

"Beyond mere compliance, however, the Brooklyn Chamber of Commerce has favored nondiscrimination in the hiring of new or replacement employees, such hiring to be governed by qualifications and ability of the individual, irrespective of race, creed or color.

"Moreover, many firms which have utilized the services of minority group members have found such employment to be advantageous."

The chamber's industrial department is prepared to give information on experience of some representative companies in use of workers of minority groups, according to the bulletin.

### ● NEW HOME OF AFRICAN FATHERS BLESSED IN SOLEMN CEREMONY

Alexandria Bay, N. Y., Nov. 29—The American home of the White Fathers of America was blessed here last week in a solemn ceremony performed by Bishop McEntegart and attended by priests and laity from New York and Canada. The new motherhouse, formerly Alexandria Bay's showplace, the Bonnie Castle, was purchased by the missionaries in June, 1942, when they established a community here for the purposes of recruiting vocations among American youth.

Preceding Solemn Benediction of the Blessed Sacrament, Rev. Richard H. J. Hanly of Flushing, N. Y., delivered a sermon in which he traced the history of the founding of the "Society of Missionaries of Africa" in 1868, to the present international phase of their work. Originally intended as missionaries to the Arab Moslems of North Africa, they became known as the White Fathers after their adoption of the Arab costume and the expansion of their labors into East and Central Africa.

The community has recently figured in the dispatches of war correspondents as a result of their accomplishments not only as missionaries but as military chaplains, as delegates of Archbishop Spellman for American military personnel in North Africa, and as guardians of Polish refugee camps in East Africa.

### ● SEEKS EQUAL RIGHTS FOR COLORED BALL PLAYERS

The Rev. Raymond J. Campion, pastor of the St. Peter Claver's Church in Brooklyn, was a member of the committee which called on Baseball Commissioner Kenesaw M. Landis and urged admittance of colored players in major league teams. Spokesman for the committee was Paul Robeson, noted colored singer and actor.

In reply, Judge Landis stated there is no rule or agreement in baseball, written or verbal, that prohibits a major or minor league club from engaging a colored ball player. The Commissioner, speaking for the National and American Leagues, issued a statement which declared "Each club is entirely free to employ Negro players to any extent it pleases

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and the matter is solely for each club's decision without restriction whatsoever."

In the summer of 1912, Father Campion and a committee named by him conferred with Larry McPhail, then president of the Dodgers. During this conference, which was held on the eve of Mr. McPhail's leaving to accept a commission in the U. S. Army, the latter pointed out that the managers of local ball clubs were restricted by a rule of the Baseball Association which prevented them from giving try-outs to and employing Negro players.

Now that this objection has been removed by the statement of Judge Landis, Father Campion is trying to call a meeting of his committee to open negotiations with Branch Rickey, new president of the Brooklyn Dodgers.

— EDITORIAL OF THE MONTH —

### NEGRO TO NEGROES

From Frank R. Crosswaith, Negro labor leader and member of the New York City Housing Authority, whose interest in his race is beyond doubt or question, comes the charge that American Communists are exploiting the plight and problems of the Negro "as a means of advancing the cause of Communism," that "every Negro with talents and ability is being singled out by the Communists for capture" and that no opportunity to promote "confusion and chaos" among Negro groups is overlooked by Communist agitators.

In an article in the current issue of *Interracial Review*, Mr. Crosswaith likens these Communist trouble-sowers to the ill-omened carpetbaggers of the period after the Civil War and declares "they will continue to hamper the progress of the Negro toward ultimate equality and justice as long as they keep their feet in America and their heads in Russia."

Few Communist principles have become better known than the tenet that to create unrest and disorder in classes or groups in a democracy should be a prime purpose of Communism. Nor are Communists at all averse to having such unrest and disorder breed local violence and even crime. That's all to eventual Communist advantage.

It is encouraging to find Negro leaders telling Negroes these plain truths. Also a strong hope that some racial problems, at least, may be tackled and solved with the aid of intelligence and leadership in the race itself.

—N. Y. *World-Telegram*, Nov. 29, 1943

### ●FEDERAL COUNCIL OF CHURCHES

#### ISSUES MESSAGE ON RACE RELATIONS

New York—Challenging the evils of racial segregation, the Federal Council of Churches of Christ in America, in its annual Race Relations message urged church people to "vigorously oppose" all policies and practices of racial discrimination in the Armed Services and in employment in industry.

One of the most pointed official statements on race discrimination ever issued by the Federal Council, the message declared that "the growing resentment of dark-skinned peoples against white domination, and their feeling that they are deprived of the position properly belonging to free men in

a democratic society, make it mandatory for Christians to speak with prophetic voice and act with apostolic conviction."

Anti-Semitism, ill-treatment of Negroes and Japanese Americans, and race riots in widely separated places were cited as evidences of the necessity for immediate and effective action.

Declaring that the cause for which we are fighting is that of millions of men and women of many nations and races who are resisting tyranny, the message pointed out that of these people, *four hundred millions are yellow, four hundred millions are brown and black, and four hundred millions are white*. We must remember without regard to racial distinction that China, India and other eastern and western nations are our allies. We cannot achieve a co-operative world order without them—nor should we."

Warning that we may win the war but forfeit the peace unless we "weave interracial respect and cooperation into the fabric of our thought and life," the message declared that "we must not, like our enemies, commit the sin of racial contempt and domination based upon theories of a master race." There must be a change on our part not only of policy but of manner; not only of behavior but of heart."

## B O O K S

THE RACE QUESTION AND THE NEGRO By John LaFarge, S.J. A study of the Catholic Doctrine on Interracial Justice. Longmans, Green and Co., New York and Toronto. \$2.50.

The era when the public was satisfied with descriptive or contemplative writing on America's race relations problems is definitely over. The response to Carey McWilliams' *Brothers Under The Skin*, which outlines over-all legislative program designed to eliminate legal discrimination proved this. Another book dealing with the necessity for action which finely complements Mr. McWilliams' volume, and is in many respects superior to it, is Father John LaFarge's *The Race Question and The Negro*.

This book has obvious interest for three groups: the Catholic, the Negro, and the non-Catholic interested in race relations. Within its three hundred pages, it marshals an extraordinary number of important facts notwithstanding that its essential value lies in the interpretation, and directs it supplies. Out of a much profounder and also a more personal knowledge of the Negro than most writers on the subject have, Father LaFarge succeeds in constructing an edifice of thinking so workmanlike and complete, so neatly joined together, that it is a pleasure to contemplate..

There are no reservations about the Negroes rights to first-class citizenship, no evasions in respect to the discussion of topics like segregation, social equality and intermarriage, and



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no over-statements. The book is extremely practical in its recommendations and the author displays much common sense, psychological insight and acumen.

One of the great contributions of *The Race Question* is its exposition of the rights of the Negro, not as a Negro, but as a human being. Father LaFarge posits the idea that, according to Catholic doctrine, human rights are natural and not something conferred on the individual as a privilege, and second, the equally important notion that every human being, including the Negro, is obliged to assert his rights as a human being. In fact, the entire thesis of the book is that race relations is primarily a moral issue. One of the valuable suggestions made is that the doctrine of human rights be taught in Catholic schools; the suggestion is, however, equally valuable in relation to other schools.

Another distinguishing characteristic of the book is its completely unsentimental hopefulness. In his introduction, Father LaFarge says: "It is my fairly settled persuasion that the majority of the conclusions herein reached, even if they meet with no resounding acceptance, will be very generally accepted a decade or so hence." In his conclusion, he notes that revolutions are made by simple ideas which suddenly take root. In reference to our time, he says: "Interracial justice is a simple idea. In the Providence or God, the hour appears to be at hand when this idea is 'entering in' and is assuming a body. Thus does the Creator work His own revolution." It is precisely because of the Church's long acquaintance with the powers of evil, and because it recognizes that no battle is ever finally won, that Father LaFarge's faith in what we Americans can accomplish in the field of race relations during the next decade is reassuring and significant.

There is greatness in this book. It has an historic role to play in the period which lies just ahead.

—WINIFRED RAUSHENBUSH

**THE DOVE FLIES SOUTH** by James A. Hyland,  
— The Bruce Publishing Co., Milwaukee — \$2.50

"The Negro is America's closet skeleton and woe be unto the man or woman who opens the door," says the young priest in *The Dove Flies South*. Here is a book which not only opens the door but throws a penetrating searchlight on the skeleton.

The author, a priest who has wide experience in the problems of the South, has chosen what is perhaps the happiest medium for presenting his knowledge and experience to the reading public. The novel has provided a breadth of scope not only for admirable characterizations but for dramatic treatment of the deeper psychological implications which underly any group problem.

There is a daring ingenuity in the hypothetical incident which is used to implement not only an absorbing plot but a many-sided study of the relations between Negroes and whites in the South. That a man, steeped in unreasoning prejudice and guilty of violence against the Negro, should be the unwitting subject of a scientific experiment whereby

his skin is darkened so that he must live as a Negro among Negroes, is a story-motivation which might easily have been made highly unconvincing. That it is plausible is due to skilful handling and sound psychology. We are first given a complete picture of George Woodward as an ambitious man, pompous, short-tempered.

His hatred of the Negro is supplemented by a fear of taint in his own parental ancestry. As a result of this leisurely paced characterization, we are the more forcibly impressed by the startling spiritual and moral metamorphosis which is the result of this unusual experiment.

Although the character of Uncle Gradney does not appear until the last fifth of the book, it is by far the most moving. Endowed with the simplicity of the great, his words are the words of a man of Lincolnian stature. "All I want," he says, "is title to a little place of my own, free and clear of debt, with a spring on it, and a garden." There is a searching wisdom in his words: "... things are getting so bad lately they're bound to improve. I pray for that each day the Lord sends water in my spring." "... I don't have to see the Lord to know Him more than I do my wife, Candy. When Candy gets up at night, I hear her step, and I knows the Lord's step, too, 'cause every mornin' I sees fresh foot-prints all over them fields an' woods..."

Here is a book which runs the gamut, in characterization and dramatic conviction, from stark, ugly violence to a simplicity which approaches poetry. The completely happy ending may seem somewhat contrived after the fashion of a movie scenarist, and in several cases the characterizations are more "typical" than "individual", but this does little to detract from a book which has tremendous power.

The message of *The Dove Flies South* is a message for all of us: "You will never know or understand the Negro, until you see the world through his eyes, human eyes. And that's what you must do; live, laugh, and work with them. Break bread with them, drink their gall; cry and moan their dead; then you will know them—as human beings." It is a book for all of us.

—MARGARET MCCORMACK

**A SOCIAL PSYCHOLOGY OF WAR AND PEACE**  
By Mark A. May. Yale University Press, New Haven, 281 pages. \$2.75

The eternal question "Why war?" has been pondered by many men from many points of view, including the psychological; and the answers have varied from "War is instinctive" to "War is a punishment inflicted by God on sinful man". Dr. May is too cold an environmental determinist to believe, on one hand, that instincts are responsible, or, on the other, that there is a God at all.

Everything is learned, he contends, tracing the development of habit structures which may be inclined to war, and those favoring peace. It is all simply a matter of reward and punishment, with both individuals and nations. If a man has been most often rewarded through peaceful, cooperative behavior, he will generally follow this course in striving for desired goals. But if he has found that to



satisfy his basic needs he must fight, then he will first try belligerent action as the most likely to succeed. Following through this conditioning theme, May sees nations acquiring similar habit structures, reacting according to whichever system has proved more advantageous in the past.

He admits a variety of factors—economic, political, religious—producing aggressive social movements, but all hinging on some sort of frustration which demands an outlet. (In this regard, it is interesting to read that “there is a close parallel, over a period of years, between the farm price of cotton in the Southern States and the yearly number of lynchings of Negroes”.) One of the reasons advanced for the comparative ease with which aggressive action can be evoked from the people of a totalitarian nation is that the usual avenues for “letting off steam”—freedom of speech, freedom to criticize the government, etc.—have been blocked. This accomplished, the pent-up force can be utilized through the psychological principle of displacement, laying the blame for frustration on outside agents like the Jews, the Communists, or the “encircling” countries.

Defensive social movements May finds readily understandable, since most of us, since childhood, have been praised and rewarded for defending those weaker than ourselves, even fighting for them. If a war can be sanctified as “defensive,” then it is tolerated by everyone concerned, which fact has much to do with the eagerness of all belligerents to issue “white papers” demonstrating that the other fellow was to blame.

As for the psychological conditions of peace, May again holds it to be largely a matter of education, of trial and error. “An individual becomes an integral part of a peace group only by living in it and by experiencing satisfaction from participation in its affairs,” as it was with learning to live in the family, clan, and state. And we can learn to live in a world state if we prepare for it now and set up the machinery. May fears, with many of us, that we may be too occupied with immediate expediency at the close of this war to take the long view, but that if “the allied nations achieve a clean-cut military victory, they will hold in their hands an opportunity for guaranteeing the peace of the world. The use that is made of this opportunity may very well determine the destinies of men for more than a thousand years.”

Concluding the book on this idealistic note seems almost a contradiction of the calculated, mechanical psychology of learned behavior which permeates the work. If we are so completely the products of our environment as May would have us believe, then, how can we be expected to undergo such a metamorphosis in the interests of peace?

Excepting this inconsistency, the book is a highly logical and convincing explanation of the psychological factors in fighting, perhaps safer on nations than on men, since in the former consideration there is not the troublesome factor of May's ignoring free will. Non-determinists will admit that it is at least a more plausible theory than instincts.

—HELEN HAYE

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"The Negroes crowded around, the children fearfully clutching' at their parents. Uncle Gradney's voice rose: 'Lord,' he said, holding up his hands, 'we's all one now, Lord, in our sufferin'.'

"Evelyn lifted her head, sobbing: 'How . . . how . . . did you find her?'

"Gradney broke the stillness: 'We all joined hands and worked together, Miss Evelyn.'

"Strangely calm, George looked at Gradney. Through stiff lips he said, 'God! Why didn't we think of that sooner?' "

*(From "Join Hands" in this issue)*

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